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SATURDAY MEDITATION NOVEMBER 17, 2018

(Jim channeling)

I am Q'uo and greet each of you in love and in light. We are honored once again by your invitation to join your group of seeking and serving the One this afternoon. You are our treasured companions, for we see you as companions that move with us upon this journey of seeking, for without being able to serve you and others like you, we would have no means of moving further along this path of seeking that we share with you. Thus, we are grateful to you for your call.

And, before we begin, we would ask our usual favor. That favor is that as you hear our words and evaluate them, take those which have meaning to you and use them however you will—however serves you the best. If there are any words, or any concepts which do not serve you well, we ask you to leave them behind without a second thought, for we would not wish to be a stumbling block to you on your journey of seeking. If you will do us that simple favor, then we will feel free to share with you those words and concepts which we hope will offer you some inspiration and motivation, perhaps, to continue seeking as you are doing so well at this time.

May we ask if there might be a query with which we begin this session of seeking?

Fox: Q'uo, I have a question that a friend of ours, an L/L friend, named D., wrote me this morning and asked me to ask this question. "I have been thinking about the metaphysical significance or impact of

giving thanks, of not only accepting catalyst as it comes, but being thankful for it."

Q'uo: I am Q'uo, am aware of a statement that the one known as D. is thankful for giving catalyst. May we assume he wishes to know how this aids the spiritual journey?

Fox: I think he wanted to know the metaphysical significance or impact that you might offer.

Q'uo: I am Q'uo and am aware of your query now. We believe that this instrument was unable to perceive a certain portion of the query.

We can assure the one known as D. that the process of giving praise and thanksgiving for all catalyst and all experience within the incarnational journey of seeking the truth is a means by which this processing of catalyst is greatly enhanced. If you can approach that situation which produces catalyst, you are approaching a situation that is oftentimes difficult, that provides the hesitation, the doubt, the fear, the anxiety, [that] exposes the self to examination, in yet another area of beingness.

This ability to open the self to such catalytic engagement is that which fuels, or lubricates, shall we say, the entire process, for it opens the heart and the mind in a manner which tends to allow those negative emotions that first arise upon experiencing and sensing catalyst to fall away, to be put into their proper perspective of that which may provide some initial angst or hesitation, and yet at the same time provide an impetus to move forward into the

unknown nature and areas of the self, for it is that which you wish to explore, my friends. You are the One Creator, and yet, in your incarnational experiences, you manifest but a tiny portion of that One Creator that exists in all things and in all entities, and there is great room for exploration and intrepid movement to those darkened areas within your own being.

When you are able to give praise and thanksgiving for this entire process, you are casting the process into the light of the One Creator¹ and the love that resides within your being awaiting potentiation as you are able to access those portions of your analytical mind and your unconscious. [The unconscious] provides the bias that is given to all catalyst that will then allow you to perceive that catalyst in a manner which is congruent with your preincarnative choices; for before the incarnation, you know and knew well those areas within your being which needed to be explored, which needed to be enhanced, which needed to be put forward as the means by which you move yourself further and further along the spiritual path.

Thus, the praise and thanksgiving for all things is that which is most appropriate for each seeker of truth to utilize whenever possible. All that you experience in your life, all that you experience within any incarnation, is a gift given by the One Creator to the One Creator residing in you. If you can see your life experience within this framework of the infinity of beingness that has formed you, and the infinity of beingness that is within you, and the infinity of beingness that draws you forward, you shall move forward with solid and stately steps of realization and experience that has been gained through the moving into the unknown areas with that praise and

¹ Reminds one of 95.24: “The seeker which has purely chosen the service-to-others path shall certainly not have a variant apparent incarnational experience. There is no outward shelter in your illusion from the gusts, flurries, and blizzards of quick and cruel catalyst.

However, to the pure, all that is encountered speaks of the love and the light of the One Infinite Creator. The cruelest blow is seen with an ambiance of challenges offered and opportunities to come. Thusly, the great pitch of light is held high above such an one so that all interpretation may be seen to be protected by light.” – Ra

thanksgiving that brings forth light and love to illumine your journey.

Is there another query at this time?

Zach: I have a query, Q’uo. Could you describe some methods by which a crystalized healer may work with another being in order to help them, or help facilitate healing?

Q’uo: I am Q’uo and am aware of your query, my brother. The crystalized healer is the entity which has devoted itself to practicing the healing arts, first, upon the self, to enhance the natural ability that each entity has to allow the intelligent energy, or the prana, of the One Creator to move through each energy center in an ascending fashion in order that each energy center might provide its unique offering or flavoring of the life path as processed catalyst is utilized in a fashion which reveals each energy center’s needs for balancing, to the point, eventually, of becoming crystalized. This represents the efficient use of catalyst for the healer, as each energy center is worked upon and balanced and crystalized. Then the healer may offer itself to another who wishes to be healed.

This is an important feature of all healing processes. The healer must be approached by the one who needs to be healed so that there is the observance of free will in the interaction between the healer and the one to be healed. The healer, then, using its own crystalized nature, and perhaps enhancing or intensifying that crystalized nature by the use of a crystal of one form or another of your gemlike qualities of stone, may then allow the prana of the One Creator to move forward from, or through, the green-ray energy center, and offer to the one to be healed an opportunity to release the surrounding shell or armoring of the red and violet energy centers which, in combination, are able to provide the stability to the mind/body/spirit balance in whatever nature or form it has taken, be it seen as that which is healthy, or be it seen as that which is in need of healing. Thus, when this red/violet shell is penetrated, there is the opportunity for the one to be healed to accept a new configuration of any particular energy center that is in need of the healing process.

Thus, that which was broken, or imbalanced, becomes made whole, or balanced, or bathed in the love and the light of the One Creator so that there is

the reception of a different configuration by the one to be healed. Then, the healer allows the reintegration of the red/violet armoring shell to hold this new configuration in place and offer it as an enhanced means of moving through the life experience on the spiritual path for the one who has now been healed.

Is there another query at this time?

Zach: I have a very brief follow-up. Is the blending of energies in meditation, and that energetic exchange that occurs, an acceptable way of facilitating that healing?

Q'uo: I am Q'uo and believe that we understand your query, my brother. Please correct us if we do not.

The meditative state is one which may, indeed, offer a blending of energies between two entities if it is desired and requested by each entity. Thus, the one to be healed asks that the healer, then, offer the meditative vibration to do the same as, shall we say, the crystal, the function of the crystal, so that the red and violet shell might be interrupted briefly, and the new configuration of healing accepted by the one to be healed.

Is there a further query my brother?

Zach: No, Q'uo, thank you.

Fox: I would like to ask a follow-up to that. Is it possible for an individual to open to such healing without the aid of a crystalized healer helping them?

Q'uo: I am Q'uo and am aware of your query, my sister. It is, indeed, possible, for an entity which seeks healing within any energy center to utilize the twin qualities of faith and will to the extent that the same energizing or interrupting of the red/violet energy shell is accomplished by the will to be healed, and the faith that such is possible. Thus, the entity performing this healing upon the self would then see the new configuration of mind, body, and spirit in such a fashion that the healing would be accomplished, and then the reintegration of the red/violet protective shell would be accomplished also by the utilization of the faith and the will.

Is there another query at this time?

Austin: I have a question, Q'uo. Is it a necessity or an obligation for a seeker, wishing to polarize

positively, to sacrifice their own desires or comfort in order to aid an other-self on their own path?

Q'uo: I am Q'uo and am aware of your query, my brother. This is a query to which the answer is not easily perceived, for it is a query which suggests that a seeker wishing to be of service to another gives something from the self that cannot be reproduced in order to be of service in the healing of an other self who is in need of the seeker's aid. We would suggest that in most true healings, that which is necessary for the healing to be accomplished, or for another entity to be served in any fashion whatsoever, is accomplished by giving of those energies of the love, of the light, of the unity, of the harmony of all things, that can be seen as infinite in nature, moving through any entity which wishes to be of service to another in an infinite fashion. Therefore, the one wishing to be of service would be able to tap into these energies and allow them to move through the being of the self in a fashion in which there is an infinite flow of such energies and these energies then may be utilized in service to another.

However, if you are speaking of an area of service in which there is given something of a tangible nature, something that is within your manifested illusion, and exists as a commodity or an object, which in some fashion might be utilized by the one needing the service, and given to that entity by the one seeking to be of service, this is an acceptable means of giving of the self, so that the self would then not possess the manifested form of that which was given to the degree in which it was possessed before it was given away. Please let us know if this is a correct perception of your query, my brother.

Austin: Yes, thank you.

Q'uo: I am Q'uo and we thank you, my brother. Is there another query at this time?

Gary: Q'uo, Ra says that the heart of the discipline of the personality is to know yourself, accept yourself, and become the Creator.² They also say

² 74.11: "The heart of the discipline of the personality is threefold. One, know yourself. Two, accept yourself. Three, become the Creator.

The third step is that step which, when accomplished, renders one the most humble servant of all, transparent in personality

that the disciplines of the personality feed the indigo ray.³ Can you describe how the disciplines of the personality feed the indigo ray, and what the relationship is between this discipline and that center?

Q'uo: I am Q'uo and am aware of your query, my brother. The disciplines of the personality are those practices which the seeker of truth engages within and upon by utilizing the catalyst of the daily round of activities. These disciplines involve being able to utilize each unknown area of experience in a manner which illuminates one energy center after another, in an ascending fashion, so that what you would call *the rising of the kundalini* is experienced by the seeker of truth. This rising of the kundalini requires, then, that each ascending energy center be worked with throughout the incarnational pattern of experience in a manner which allows the preincarnative choices to be realized in the catalyst of the daily round of activities.

This experience of utilizing such catalyst in an ascending fashion is that which requires that the meditative state be utilized in order to examine the catalyst of the day; and each catalyst of the day which has moved the entity away from its center of love and balance as a response to all catalyst, then, is in its turn, balanced, so that it further allows the movement of the intelligent energy further up or along the energy centers. This meditative state is also enhanced, preliminary, shall we say, by the analysis of the mind to begin to achieve a basic understanding, if we may misuse this term, of the catalyst which is being experienced and processed by the entity in the meditative state.

Thus, both the analysis mentally, and the seating in meditation of this processed catalyst, is that which begins to feed the indigo ray energy center by each

and completely able to know and accept other-selves. In relation to the pursuit of the magical working the continuing discipline of the personality involves the adept in knowing itself, accepting itself, and thus clearing the path towards the great indigo gateway to the Creator. To become the Creator is to become all that there is. There is then no personality in the sense with which the adept begins its learn/teaching. As the consciousness of the indigo ray becomes more crystalline, more work may be done; more may be expressed from intelligent infinity." – Ra

³ See: 74.5 – 74.11

energy center below it, offering to it that fruit of catalyst which has been processed, balanced, and crystalized at each energy center; thus allowing the indigo energy center to, at some point, be able to become activated to the degree necessary to begin to balance all lower energy center functions. Thus, this balancing may take a great deal of what you would call time in order that the preincarnative choices may be carefully processed over a portion of time and experience that will allow the complete utilization of preincarnatively chosen catalyst.

Thus, as each energy center, then, is balanced and crystalized, the indigo-ray energy center may then begin the activation of that shuttle of the spirit which can move through the indigo ray, into the violet ray, transforming the intelligent energy of the indigo ray into the intelligent infinity of the violet ray so that the love that is activated within the indigo ray—that creative force that is within each entity—becomes able to contact the One Infinite Creator and thus, the sacrament of the fully experienced presence of the One Creator is had by the seeker of truth.

Is there another query, my brother?

Gary: Quick follow-up. Thank you so much for that. Is it fair to say that the work of the indigo ray is largely the work of one-pointed abiding and resting and surrendering of the incarnate self to the indwelling creator?

Q'uo: I am Q'uo, and am aware of your query, my brother. The one-pointed focus that allows the seeker of truth to attempt and eventually attain the activation of the indigo ray is a great and primary portion of this ability to activate the indigo ray, for its eventual activation itself [is] of the spirit, and uses this spirit as a shuttle for contact with the One Infinite Creator. However, we would also suggest that the indigo ray is the seat of that self which is the One Creator manifested as the creative power of Love. This, when realized fully within any seeker of truth, gives such seeker a sense of worth, of self-worth as you might say, that it is able to see itself as the One Creator, whole and perfect, worthy in every respect, in order to continue processing catalyst so that there is the gaining of the knowledge of the self at each lower energy center in a way in which these various aspects of the self are then put together in the indigo-ray energy center, so that there is, then, a

wholeness of being experienced by the seeker of truth.

This, then, is the ultimate utilization of the disciplines of the personality, for the personality is that which is adopted within each incarnational pattern as a means by which those preincarnative lessons have been programmed to color, in a certain fashion, according to the lessons deemed necessary for the incarnation by the self before the incarnation.

Thus, the disciplines of the personality are those practices that are utilized on a daily basis by each seeker of truth, first utilizing the analysis of the mind to begin the process of examining and processing all catalyst in order to eventually be able to store it as the experience that is utilized by the seeker of truth in the opening of the gateway to Intelligent Infinity.

Is there a further query, my brother?

Gary: That was so rich, thank you very much Q'uo.

Q'uo: I am Q'uo, and we thank you, my brother. Is there another query at this time?

Zach: I have one final query, Q'uo. Could you speak as to the Law of Responsibility as it relates to spiritual gifts and honors/blessings which one is able to experience, whether transcendent stages or other, what might be considered siddhis.

Q'uo: I am Q'uo, and am aware of your query, my brother. Indeed, each entity within the incarnational pattern provides itself with the opportunity to have these blessings of one nature or another revealed at some point within the incarnative pattern. Many times, however, these blessings are not seen as blessings, but rather as difficulties, as perhaps darkness that cannot be overcome, as liabilities of the physical vehicle which seem to represent disease and distortion.

Blessings come in many, many containers, shall we say. Those blessings that are easily recognized, whether they be healing or extrasensory perception, or the ability to open the blue-ray energy center in inspiration and communication, or to heal—these are those which are most often seen as blessings, and indeed, are such. However, every difficulty that is experienced by any entity offers the opportunity to move into a blessed state of balance and realization of the One Creator existing within the self.

There are, indeed, no mistakes, my friends. Each of you has been given one or more blessings in a

manner in which you may or may not recognize the situation that you find yourself in as the blessing. All blessings, indeed, carry the Law of Responsibility as a means by which to assure the self that the greatest attempt is made to give respect and honor and effort to each blessing, be it of seeming light or seeming darkness, in order that the blessing may accomplish, in the life pattern, that for which it was programmed. For many times, entities program the most difficult of situations in order that the greatest blessing may be achieved.

And thus, if you give your greatest effort to every situation in which you find yourself, you may find yourself rewarded with a blessing that is beyond your wildest dreams, shall we say. For all that you experience is experienced within an ambience of unity, seeing in your reality as separation, yet experienced at the heart of your being as unity. If you will give the greatest effort of your mind, your body, your spirit, and your emotions to process all of the catalyst that you receive in your daily round of activities, you will find a blessing that is the fruit of this effort.

The Law of Responsibility asks that each entity give the fullest respect and effort to each daily experience, to each entity that one meets and to the entity that you see in the mirror before you each day. You are all the One Creator in disguise. Your incarnation has, as its purpose, the removing of the disguise that you may see the One in all in every instance of your experience.

At this time, we shall take our leave of this instrument and this group, for this instrument is experiencing some weariness. We again thank you from the bottom of our hearts for your invitation once again today. You bless us with your presence, you bless us with your queries. You bless us with your love, and we hope that we have been able to bless you with ours. We are known to you as those of Q'uo. Adonai vasu borragus.